morality that has not God in it. Nor can I see how the highest attainments in virtue — in personal goodness can be reached without the aid of religion. I dont think I am superstitious; I certainly dont mean to be. I dont dogmatise; but I simply say "I cant understand" "I cant see!" ~~Other than I have said above~~

This is a long screed, but thoughts like these have been running in my head at intervals ever since our talk and I take this method, as the only one likely to be effective, of getting rid of them.

Love to Mrs Garrison and all the rest.

I would say to Harry that our Soc. Science Com^ee is not yet formed. It is hard to get the right men to consent

Ever yours
J Miller McKim

Pennsylvania Freedmen's Relief Association,
No. 711 Sansom Street,
Philadelphia, ...18

STEPHEN COLWELL, Pres.
FRANCIS R. COPE, Vice-Pres.
ELLIS YARNALL, Rec. Sec.
ROBERT R. CORSON, Cor. Sec.
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35 South Third Street.

God does not give."

"Of course he does not." would be the proper reply. "But I believe in God; the great incomprehensible Entity which we call God; the everlasting Father. I come into his presence. I feel that I may commune with him. This is my mode of communing with him. My thoughts toward him are ~~dis~~ desires; intense, unexpressible, ~~unappeasa-~~ inappeasable ble desires. I let them flow, — I don't pray in words, — and this is prayer. And, so to speak, my prayer is answered. I leave — still so to speak — the sacred presence stronger; my vision is enlarged; my soul is calm; my hands are ~~stronger~~ ready for their work!" —

Therefore it was when, that evening, my sweet-spirited inexperienced young niece said: "Don't you believe in prayer?" and you answered with a counter-question, I replied "I do".

I am so constituted that I cannot understand how there can be a perfect

what I mean by prayer. This in substance
is what all well informed spiritually
minded advocates of prayer believe in
under that name.

There may be some minds so entirely
filled with all the fulness of God that they
naturally express themselves in thankfulness
rather than in adoration. But they are few
in number. The natural language of such is
"We praise thee O Lord!" Thanks! Hallelu
jah!" You would not say to such ~~[illegible]~~:
"Your praise adds nothing to God. Your thanks
& hallelujahs are nothing to him. He is not
a man like yourself." The natural
language of others and by far the greatest
number is: "*Give* me thy spirit! - *Fill* me
with thy spirit! Transform me into thy
image! Deliver me from the power of sin!
Raise me above my infirmities! Make
~~to~~ me to be in all respects what I ~~[illegible]~~
ought to be! Give me wisdom to know
and grace to do what is right in all
circumstances!". Why turn to
such and say: "Why *pray*? - why say
"*Give*"? God is not *moved* by importunity.

STEPHEN COLWELL, *Pres.*
FRANCIS R. COPE, *Vice-Pres.*
ELLIS YARNALL, *Rec. Sec.*
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E. W. CLARK, *Treasurer,*
35 South Third Street.

Pennsylvania Freedmen's Relief Association,
No. 711 Sansom Street,

Philadelphia, Nov. 27 1869

My dear Garrison

62 Hoping that you and yours are all well, I want to add a word or two to what I said that evening at our house about *prayer*. I find our conversation on that occasion continually recurring to me:

I believe in *prayer* as I understand it. I attach importance to it as a means of personal purification and elevation of character. And yet I do not believe that God is moved by importunity, or that he in any proper sense *gives* in answer to prayer.

Nevertheless the true soul prays. He seeks God. He comes to him. He comes craving, — aspiring, — longing, — "hungering and thirsting". Of course I don't speak of words or posture or external form. But I do mean that the soul's closest, sweetest truest communion with God is by aspiration; not by vague longings, but by well defined desires; desires which take distinct well defined form in the mind. This is